

Key to
al-Fātiḥah

Understanding the Basic Concepts



ABDUR RASHID SIDDIQUI

THE ISLAMIC FOUNDATION

TREASURES OF THE QUR'ĀN SERIES

Key to
al-Fātiḥah

Understanding the Basic Concepts



ABDUR RASHID SIDDIQUI

THE ISLAMIC FOUNDATION

TREASURES OF THE QUR'ĀN SERIES

Key to
al-Fātiḥah

Understanding the Basic Concepts

Abdur Rashid Siddiqui



THE ISLAMIC FOUNDATION

Published by

THE ISLAMIC FOUNDATION,
Markfield Conference Centre, Ratby Lane,
Markfield, Leicester LE67 9SY, United Kingdom
Tel: (01530) 244944/5, Fax: (01530) 244946
E-mail: i.foundation@islamic-foundation.org.uk
Web site: www.islamic-foundation.org.uk
QURAN HOUSE, P.O. Box 30611, Nairobi, Kenya
P.M.B. 3193, Kano, Nigeria

Copyright © The Islamic Foundation, 2001/1422 H

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN 0-86037-361-4 PB

Typeset by: N.A. Qaddoura

Cover design by: Nasir Cadir

In memory of my parents
especially my mother
who taught me to read the Qur'ān
and
my respected teacher
Mawlana Shams Pirzadah
who guided me towards reflecting upon
and understanding the Qur'ān
and also
my very close and dear friend
who encouraged me to write this book
Zakir Ali Siddiqui

Transliteration Table

Consonants. Arabic

initial: unexpressed medial and final:

ء ' ʾ	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ṣ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	ه h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

Vowels, diphthongs, etc.

Short: ا a إ i ؤ u

long: آ a ؤ u إي i

diphthongs: اي aw

أي ay

Contents

Foreword

Preface

- 1 Allah
- 2 *Al-Raḥmān, al-Raḥīm*
- 3 *Ḥamd*
- 4 *Rabb*
- 5 *‘Ālam*
- 6 *Mālik, Malik*
- 7 *Dīn*
- 8 *‘Ibādah*
- 9 *Isti‘ānah*
- 10 *Hudā*
- 11 *Al-Ṣirāt al-Mustaqīm*
- 12 *Ni‘mah*
- 13 *Ghaḍab*
- 14 *Ḍalāl, Ḍalālah*

Bibliography

Dictionaries and Concordance

Reference Books and Monographs

Index of Terms

Foreword

It is our great pleasure to bring out our dear Brother Abdur Rashid Siddiqui's *Key to al-Fātiḥah* as part of the Treasures of the Qur'ān Series. Since its inception one of the main goals of the Islamic Foundation's research and publication programme has been to produce such works in English which may advance the understanding of the Qur'ān, the Word of Allah. In pursuance of the same objective, the Foundation has so far published the English translation of *tafāsīr* of three distinguished Qur'ān scholars of our times – Sayyid Abul A'la Mawdūdī (1903–79), Sayyid Quṭb (1906–66), and 'Abdul Mājīd Daryābādī (1892–1977) entitled *Towards Understanding the Qur'ān* (7 volumes so far); *In the Shade of the Qur'ān* (4 volumes so far); and the *Glorious Qur'ān* (compressed into one volume) respectively. Yet there is a pressing need for companion volumes, such as the present one prepared by Brother Siddiqui, in order to enable readers to draw fully upon the inexhaustible guidance and wisdom of the Qur'ān.

An appreciation of a text with pointed reference to its keywords has proved over the years a highly rewarding and fruitful exercise. For it prompts one to delve deep into the text, the usage and nuance of the keywords and their connotations in varying contexts, which, in turn, helps one form a sharper perception of the overall message. Brother Siddiqui has done a remarkable job in identifying and elucidating the key terms and concepts of *Sūrah al-Fātiḥah* which every Muslim recites in his/her daily Prayers. Keeping in mind the excellence of this *Sūrah*, which stands out as a preface and a conspectus and quintessence of the entire Qur'ān, it is gratifying to note the appearance of this highly useful handbook. In writing this book Brother Siddiqui, a Librarian by profession but a life-long student of the Qur'ān, was inspired by the earlier effort of our late brother Khurram Murad's *Key to al-Baqarah: The*

Longest Surah of the Qur'ān (Islamic Foundation, 1996). We are confident Brother Siddiqui's valuable work will *Inshā' Allah* lead to the completion of the project which was cut short by Khurram Murad's demise in 1996.

More importantly, the present work represents a sincere, pious enterprise which aims at promoting a better understanding of the meaning and message of the Qur'ān on a wider scale, especially among the English-speaking students of the Qur'ān who do not have access to the rich body of *tafāsīr* available in Arabic, Urdu and Persian. Brother Siddiqui has assiduously drawn his material from authentic *tafsīr* literature and presented the same in a contemporary idiom, with an eye on the intellectual needs of Muslims in the West. We are sure this book will go a long way in affording us an opportunity to advance our understanding of the Qur'ān, which all of us need for our success in this world and the Next.

I take this opportunity to thank all my colleagues at the Foundation who helped in the production of this book. Mention should be made, in particular, of Brothers Naiem Qaddoura and Nasir Cadir for their unfailing help and cooperation. May Allah accept this endeavour in the cause of the Qur'ān (Amin).

Rabī' al-Thānī 1422 H
July 2001

M. Manazir Ahsan
Director General

Preface

Thankful praise be to Allah, the Most Gracious, the Most Merciful for sending down His Blessed Book for the guidance of human beings. Peace and Blessings be on our beloved Prophet who conveyed the Message of Allah to humanity. I feel very humble that one who is so deficient in knowledge and good deeds should undertake this immense task of explaining the vocabulary of the Glorious Qur'ān. Yet I feel that there is a need for such work. Furthermore, I hope that those who are more knowledgeable and competent will provide their valuable comments and suggestions to help improve this effort.

Every science and discipline has its own vocabulary and terminology. A person lacking familiarity with the technical words used to expound that science will fail to grasp the essence of the message conveyed. The Holy Qur'ān revealed by Allah, *Subḥānahū wa Ta'alā*,¹ is the guidance for mankind until eternity. It was revealed in the Arabic language at a particular time during mankind's history. Those living in the West today, in different cultural and linguistic traditions, who try to understand it and reflect upon it without an adequate knowledge of Arabic, are really handicapped in reaching the essence of its message.

Translations help in overcoming language barriers, but no matter how faithfully accomplished translations can never capture the true meaning and import of the ideas of the original. Encountering this very difficulty, one of the eminent translators of the Holy Qur'ān into English, Mohammad Marmaduke Pickthall, frankly admitted in his Foreword to the *Meaning of the Glorious Koran* that "The Koran cannot be translated. That is the belief of old-fashioned Shaykhs and the view of the present writer." What Pickthall is trying to convey is that a mere literal rendering, a word for word, will not help

the reader understand the true meaning of the Holy Qur'ān. Commentaries (*Tafāsīr*), to some extent, provide some means of overcoming this problem but unfortunately there are as yet not many good ones available in English.

To alleviate this problem, I think, explanatory notes on some of the basic keywords employed in the Glorious Qur'ān will be helpful. What do we mean by keywords? How can they help towards a better understanding of the Holy Qur'ān? To answer these questions we need to look at the process by which a language is changed to give 'new' meanings to 'old' words. The study of any language reveals that words gradually acquire quite different meanings from their original use. For example, words like culture, industry or family used to convey different concepts in earlier centuries than what we mean by them today. This is discussed extensively by a distinguished sociologist, Raymond Williams in his book, *Keywords: A Vocabulary of Culture and Society*. After the Second World War, when the author was released from the army and returned to Cambridge to resume his studies, he and his old friend noticed the changes in language so much so that it was as if younger students did not speak the same language. He observed: "Yet it had been, we both said, only four or five years. Could it really have changed that much? Searching for examples we found that some general attitudes in politics and religion had altered, and agreed that these were important changes. But I found myself preoccupied by a single word, *culture*, which I was hearing very much more often..." (p. 12). This led him to the development of *Keywords* in which he wrote notes on about 125 such words.

The dominant vocabulary in the modern world is that of the secular-Christian West. Direct political hegemony of the West may have shrunk but its ideas and its ideology still rule the world. Thus, the vocabulary which prevails today is the vocabulary of Western ideology and its institutions. The perceptive mind of Khurram Murad has observed this and he

also identified the importance of keywords. In his Introduction to Sayyid Mawdūdī's *The Islamic Movement: Dynamics of Values, Power and Change*, he writes:

Vocabulary, however, is not defined by the dictionary alone; that may well be only a surface meaning. Each keyword carries within it a deeper world of meaning. It has its own epistemology, its anthropology and ecology; its psychology and sociology, its politics and economy and its history and ethos – all acquired from the culture within which it develops. For words do not exist in isolation from man and his society. So the language of contemporary culture embodies the culture of Western language (p. 14).

This is very well illustrated by Urdu and Hindi, which are linguistically and grammatically the same language, but represent two totally different cultures by their use of keywords. Words like '*ghusl*' and '*ashnān*' both mean to take a ritual bath but there is a world of difference in their meaning for a Muslim and a Hindu.

Thus, in order to understand the message of the Qur'ān we have to clarify the concepts which each Qur'ānic term conveys in the language with which we are familiar. Unless these concepts are fully understood we may be just skipping over the surface. One of the reasons why the Muslim *Ummah* at large, despite its reverence for the Holy Qur'ān, has failed to be inspired by its message, is the lack of appreciation of what the message really means. I would like to quote Khurram Murad again, who has described this problem very succinctly in his Introduction to the work cited above:

For example, at one time, *Lā ilāha illal-Lāh* possessed the *meanings* which could shake its hearers. Today it can be proclaimed without causing even a stir, even in the realm of false *ilāhs* (gods). Can such words regain their power without being understood in the

contemporary context? Perhaps translating the original meaning of the Qur'ān in a language within which Muslims live today is the most critically important task the Ummah has been challenged to address.

It is very difficult to take up this challenge. Perhaps there are more qualified people in all respects who will attempt to bridge this gap. What I intend to do is to provide brief notes on some of the keywords of the Holy Qur'ān. I hope that these will help to clarify and provide understanding about the dynamic ideas portrayed in the Qur'ān.

I have used the following sources extensively in compiling these notes. These have helped me immensely in the understanding of the Holy Qur'ān as well. Amīn Aḥsan Iṣlāḥī's *Tadabbur-i-Qur'ān* is a monumental work of 8 volumes in Urdu. Its unique contribution to *tafsīr* literature is that it provides the logical explanation regarding the internal arrangement of the verses of the Holy Qur'ān as well as the relationship of each *Sūrah* to its preceding and subsequent *Sūrah*. Iṣlāḥī also provides plenty of notes on the meaning and etymology (an account of the origin and history of a given word) of words.

Sayyid Abul A'ālā Mawdūdī's *Tafhīm al Qur'ān* is his *magnum opus* of 6 volumes in Urdu. Sayyid Mawdūdī's translation in contemporary Urdu idiom attempts to do justice to the beauty of the Holy Qur'ān. It is an immense treasure house of knowledge providing a systematic exposition of social, political, economic and legal teachings.

Sayyid Mawdūdī also wrote a very valuable book on the *Four Basic Terms of the Qur'ān*. His explanation of these four terms, namely *Ilāh*, *Rabb*, *'Ibādah* and *Dīn*, provide valuable insights to the real message of the Holy Qur'ān.

Imām Rāghib al-Iṣfahānī's *Al Mufradāt fī Gharīb al-Qur'ān* is an indispensable work for understanding Qur'ānic

vocabulary. It has also been translated into several other languages. Its value lies in providing brief definitions of different shades of meanings in which words are used. I also found Mustansir Mir's *Dictionary of the Qur'ānic Terms and Concepts* very useful. I will not try to duplicate the work he has already done. There may be some overlap but I will try to focus on a few keywords which I hope will open the way to a better understanding of the Holy Qur'ān. Other works that I have consulted are listed in the Bibliography.

I have used 'Abdullāh Yūsuf 'Alī's translation of the Qur'ān throughout this book, except in a few places where other translations seemed more appropriate.

I am deeply indebted to Prof. Khurshid Ahmad for his encouragement and for reading the manuscript and his valuable comments and suggestions for improvement. Dr. Abdur Raheem Kidwai and Dr. Khalid Alavi both were sources of inspiration and their extensive comments and suggestions definitely improved this work. I am also grateful to Dr. Atuallah Siddiqui for his constructive comments and observations. I am also indebted to my friend and colleague Dr. Manazir Ahsan for checking diacritical markings and accepting my request to write a Foreword to this book. Finally, I am grateful to him for agreeing to publish it from the Islamic Foundation.

I pray and hope that Allah in His Boundless Mercy accepts my very humble effort. May He open up our hearts to receive guidance from His Book. This first Part is confined to the keywords of *Sūrah al-Fātiḥah* only. I intend to cover the whole Qur'ān, *Inshā' Allah*, if its readers find it worthwhile and beneficial.

Leicester
Rabī' al-Thānī 1422 H
July 2001 CE

Abdur Rashid Siddiqui

1 This phrase, praising Allah, will subsequently be abbreviated as (*swt*).

Sūrah 1



al-Fātiḥah

1. In the name of Allah, the Merciful, the Compassionate
2. Thankful praise be to Allah
3. The Merciful, the Compassionate
4. The Master of the Day of Judgement.
5. You alone do we worship, and to You alone do we turn for help.
6. Guide us on to the Straight Path,
7. The way of those whom You have favoured, who did not incur Your wrath, who are not astray.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
الرَّحْمَنِ الرَّحِيمِ ٣
مَلِكِ يَوْمِ الدِّينِ ٤
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ٧



1. The Personal Name

The word Allah is used with the highest frequency in the Holy Qur'ān. It is the personal name of the Creator of the Universe. The root of this word is *ALH* and by adding *al* it becomes Allah – the proper noun. However, there is another opinion, which according to *Al-Qāmūs* is the correct one, whereby Allah is a nonderivated noun.

Words that derive from this Arabic root have the following meanings, which illustrate some of the attributes of Allah (*swt*).

2. Meanings

The word Allah has five meanings. These were discussed by Sayyid Maudūdī extensively and also mentioned in *Mufradāt* by Imām Rāghib al-Iṣfahānī.

A. To be bewildered or perplexed

No one is able to perceive and comprehend the exact nature and personality of Allah. The human mind has always remained astonished and bewildered about Him. The Holy Qur'ān says:

There is nothing whatever like unto Him, and He is the One Who hears and sees (all things).

(al-Shura 42: 11)

In order to know Allah, the Prophet (peace be upon him) advised us to 'reflect on the creation of Allah and not to think about His personality' (Ibn 'Abbās – *al-Targhīb wa al-Tarhīb*).

B. To get satisfaction or to find comfort from someone's company or by seeking his protection.

It is only when a person establishes a true relationship with Allah that he attains satisfaction and contentment.

Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

(al-Ra'd 13: 28)

C. *To have intense attachment and love for somebody or something.*

All creatures love their creator. Allah being the Supreme Creator infuses the feeling of affection and love among His creation. In the Holy Qur'ān Allah says:

But those of faith are overflowing in their love for Allah.

(al-Baqarah 2: 165)

D. *To be hidden or to remain concealed.*

It is obvious that Allah cannot be seen or perceived by anyone:

No vision can grasp Him. But His grasp is over all vision: He is above all comprehension.

(al-An'ām 6: 103)

Although we cannot perceive Allah, as mentioned above, Allah is very close to us. Allah says:

For We are nearer to him than (his) jugular vein.

(Qāf 50: 16)

E. *To worship someone*

The person who deserves to be worshipped should be the One who can fulfil the needs of the worshipper and give him satisfaction. It is only Allah who provides all the necessary provisions for all his creatures to survive and He is the One who fulfils their needs and gives them satisfaction. Thus, He is the One who should be worshipped.

All these meanings have a logical relationship with each other. The concept of Allah evokes intense love and awe that compels the entire universe to bow down before Him in submission. As He is the sole Creator he should be worshipped exclusively and obeyed without reservation. Worship without obedience is the negation of His Sovereignty. His remembrance is the source of satisfaction and comfort. He is the sole Sovereign, the Mightiest, the Greatest and His Rule should override all human affairs.

The word Allah is unique and almost incapable of translation into any other language. The English word “God” with a capital “G” does not convey the array of meanings outlined above. Allah is the personal name of the Ultimate Reality in this Universe. Thus, there cannot be any plural of this word in the way “God” becomes “gods”; nor has it a feminine form as “goddess” or “goddesses”.

3. *Tawḥīd*

The Oneness of Allah (*Tawḥīd*) is the central theme of the Qur’ān. The name Allah is used exclusively for the Supreme Being who created the heaven and the earth and everything in this Universe. Arabs before the revelation of the Holy Qur’ān also considered Allah in this sense. Their worship of deities stemmed from their belief that such deities had some influence in the affairs of Allah. The Holy Qur’ān repudiates this idea vehemently. The Holy Qur’ān also categorically refutes duality (the ancient Persian concept that there is one God of Good and another God of Evil) and the Christian concept of Trinity. The Sovereignty of Allah demands that His Rules and Commands be enforced upon the entire Universe including mankind. The submission of man to His Rule and to His Will and the readiness to live in compliance with His Commands is Islam.

4. Other Attributes

According to a *ḥadīth* the Holy Prophet (peace be upon him) said:

Verily, there are ninety-nine names of Allah, whosoever recites them shall enter Paradise.

(Bukhārī and Muslim)

These names are collectively known as *al-Asmā' al-Ḥusnā* (the most beautiful names) and some are mentioned in the Holy Qur'ān in the following verses: *al-Baqarah* 2: 255; *al-Ḥadīd* 57: 1–3 and *al-Ḥashr* 59: 22–24. These Names express Attributes of Allah. They lead us to the proper understanding of our relationship with our Creator. They also provide a focal point to contemplate upon His Attributes and, thus, fashion our lives accordingly. However, the most repeated attributes of Allah (*swt*) are the Merciful (*al-Raḥīm*) and the Most Compassionate One (*al-Raḥmān*). They express the immensity of Divine Mercy for everything that is in the Universe.



Al-Raḥmān الرَّحْمَنُ

Al-Raḥīm الرَّحِيمُ



1. Meanings

These are the most repeated attributes of Allah, glorified be He, and form the part of *Bismillāh* with which all *Sūrahs* (chapters) of the Holy Qur'ān except *Sūrah al-Tawbah* (Chapter 9) begin.

Both words are derived from the root *rahima* meaning to show mercy. The pattern of the noun formation denotes the intensity of the quality of mercy. Thus, these attributes of Almighty Allah are often translated as the Most Merciful, Most Compassionate, Beneficent, Most Gracious or Mercy Giving. However, these translations do not convey the full meaning of the terms nor do they distinguish between the subtle differences in the meaning of *al-Raḥmān* and *al-Raḥīm*.

The difference in their meanings is explained very well by Amīn Aḥsan Iṣlāḥī in his *Tafsīr*. The following summarises his thoughts:

In the Arabic language words, although derived from the same root, have different shades of meaning depending on the measure of the word formation. Thus whereas *Raḥmān* denotes upsurge, overflow, outburst and passion, *Raḥīm* denotes permanence, continuity, and everlasting qualities of Mercy.

Hence, *al-Raḥmān* is the One whose Mercy is overflowing. There is an outburst of His Compassion, and there is an upsurge of His Kindness, whereas *al-Raḥīm* is the One whose Mercy is continuous, permanent and never ceases. The creation of the Universe is the result of the upsurge of His

Mercy and the continuity of His Mercy is evoked in His sustaining the entire Universe.

2. Usage

The word *al-Raḥmān* is applicable to that person who has engulfed everything with his mercy. Thus, it is used exclusively for Allah, Sublime is He, whereas *Raḥīm* can be used for others. Thus, this attribute is also used for our most blessed Prophet in the Holy Qur'ān:

Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish; ardently anxious is he over you: to the Believers is he most kind and merciful.

(al-Tawbah 9: 128)

Some commentators are of the opinion that *al-Raḥmān*, like Allah, is the personal name of the Creator. This view is supported by the following verse:

Say: "Call upon Allah, or call upon Raḥmān: by whatever name you call upon Him (it is well). For to Him belong the Most Beautiful Names."

(al-Isrā' 17: 110)

The word *al-Raḥmān*, unlike Allah, was not common parlance among the Quraysh before the Revelation of the Qur'ān and they were surprised and questioned its use. Their query is mentioned in the Glorious Qur'ān:

When it is said to them "Adore you al-Raḥmān". They say, "And what is al-Raḥmān?"

(al-Furqān 25: 60)

The Quraysh also insisted on removing *Bismillāh al-Raḥmān al-Raḥīm* from the Treaty of Hudaibiyah, objecting that they did not know *al-Raḥmān*. However, despite the ignorance of the Quraysh, historical and archaeological

evidence proves that *alRaḥmān* was used by Jews, Christians and believers of other religions. The article on “Sabaeans” in the *Encyclopaedia Britannica* records the use of *Raḥmān* by the Sabaeans as a Jewish influence, and Christian inscriptions found in the temple of Ma’rib also begin with *al-Raḥmān* and *al-Raḥīm*. The Qur’ān mentions that the letter which the Prophet Sulaymān (peace be upon him) wrote to the Queen of Saba’ began with *Bismillāh al-Raḥmān al-Raḥīm* (*al-Naml* 27: 30).

3. Mercy

Imām al-Ghazālī said: “The Divine Mercy is perfect, in the sense that it answers every need. It is universal in the sense that it spreads alike over those who merit it and those who do not merit it”. To despair of Allah’s Mercy is one of the major sins, for Mercy is one of Allah’s Attributes, praise be unto Him, and to doubt whether He will show it implies disbelief in this Divine Attribute. Thus, the Holy Qur’ān emphasised this fact in several places:

Say: “O my servants who have transgressed against their souls! Despair not of the mercy of Allah; for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.”

(al-Zumar 39: 53)

The Mercy of Allah is infinite and His Compassion unlimited. But that should not lead one to complacency and self-satisfaction. A man commits sins and says: “Allah is Merciful” and instead of repenting and reforming his life, he often continues to lead a life of disobedience. Such an attitude is dangerous. A Muslim should lead a life expecting Divine Mercy and at the same time be conscious of Allah’s Judgement.

4. The Relationship between Allah’s Mercy and Justice

According to the Qur'ānic concept of Allah, there is no conflict between His Mercy and His Justice. His Mercy does not abrogate His Justice. On the contrary, His Justice means Mercy. This point is characteristically brought out in several places in the Bounteous Qur'ān. For example, Allah says:

He (Allah) has prescribed for Himself Mercy that He will gather you together for the Day of Judgement, there is no doubt whatever.

(al-An'ām 6: 12)

Tell My servants that I am indeed Oft-Forgiving, Most Merciful; and that My Penalty will be indeed the most grievous Penalty.

(al-Hijr 15: 49–50)

The juxtaposing of Divine Mercy and the Day of Resurrection, forgiveness, compassion and chastisement in these verses highlights the fact that in the sight of Allah, Glory be to Him, good and evil, justice and injustice, morality and immorality are not the same. To accept anything different would devalue righteousness, goodness, and morality and is tantamount to injustice. It is for this reason that Allah's Mercy demands that there should be the Day of Judgement when those who followed the Path of Righteousness will be rewarded and the evil-doers punished. However, as human beings are prone to sin, it is only Allah's Mercy that can lead to their redemption and salvation. Thus, His *Maghfirah* (Forgiveness) is essential for mankind's salvation. Thus, His Mercy covers everything in this Universe:

And My Mercy extends to all things.

(al-A'rāf 7: 156)

5. The Importance of Allah's Mercy for Human Sustenance and the Governance of the Universe

The importance of and emphasis on Divine Mercy are conveyed by the usage of two of Allah's Attributes that denote the intensity of His *Rahmah*. The creation of the Universe and all those who dwell in it, particularly human beings, are the manifestations of Allah's Mercy. He is Self-Sufficient and does not need any help or favour from His creation. He was not compelled nor was He obliged to create anything. Thus, the creation of the Universe and provision for the sustenance of human beings and all other creatures are manifestations of Divine Mercy.



Ḥamd حمد



1. Meaning

Ḥamd is usually translated as praise but gratitude is also an integral part of its meaning. The more accurate translation would be “grateful praise”. The other word often used for gratitude is *shukr*. But there is a difference in their meanings. *Ḥamd* is more expansive than *shukr*. Whereas *shukr* is an expression of gratitude by its recipient towards the benefactor, *Ḥamd* is an acknowledgement that someone embodies the excellent qualities of beneficence and radiates blessings and benedictions. Thus, it is almost exclusively used for Allah (swt), as He alone can be the object of *Ḥamd*.

2. Words from the Same Root

One of Allah’s Attributes is *Ḥamīd*. It means that He alone is the One who deserves to be praised or to whom one should be grateful. *Maḥmūd* also comes from the same root and its meaning is very similar to *Ḥamīd*. However, there is a subtle difference in their meanings. Whilst *Maḥmūd* is the one who is actually being praised, *Ḥamīd* is the one who deserves praise whether he is being praised or not.

Two other words also derived from *Ḥamd* are *Aḥmad* and *Muḥammad*. These are the blessed personal names of our beloved Prophet (peace be upon him) and are mentioned in the Glorious Qur’ān. They also signify the characteristics of our beloved Prophet (peace be upon him). *Aḥmad* is the name which Prophet ‘Īsā (peace be upon him) used in his prophecy:

And remember, ‘Īsā, the son of Maryam, said: “O Children of Isrā’īl! I am the Messenger of Allah (sent) to you, confirming the Tawrāt (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Aḥmad.”

(al-Ṣaff 61: 6)

Aḥmad is the superlative form, which means he is the most highly praised among the Prophets. *Muḥammad* means the one whose character and manners are highly praiseworthy.

3. Significance

It is significant to note that the first word of the opening chapter of the Glorious Qur’ān starts with *al-Ḥamd*. It implies that man’s natural response to the numerous blessings that he receives from Allah (swt) should be grateful praise. The Universe is full of His Bounties that serve mankind. This should generate feelings of gratitude towards their Creator. Thus, it was the consistent practice of the Prophet to start his *Khuṭbah* (sermon) with *Ḥamd*. It is the recommended practice of all scholars of Islam to begin lectures and talks with *Ḥamd*. It is also pertinent to note that the Holy Qur’ān mentions that believers who have done righteous deeds and are guided by their Lord will be rewarded with eternal bliss in Paradise. They will say:

“Glory to You O Allah!” and “Peace” will be their greeting therein! And the end of their call is al-ḥamdu Illāhi Rabb al-‘Ālamīn – “Grateful praise be to Allah, the Cherisher and Sustainer of the Worlds.”

(Yūnus 10: 10)

This implies that the whole life of a believer should revolve around acknowledgement of the mercy and the gratitude of the living embodiment of blessings and benediction. This is what the angels do:

And you will see the angels surrounding the Throne (Divine) on all sides, singing glory and praise to their Lord.

(al-Zumar 39: 75)



1. Meanings

Rabb has two meanings:

1. To be a nourisher, a sustainer and a provider.
Implicit in this meaning is the fact that the nourisher trains and nourishes something or somebody to perfection. Thus, it means that it is he who gradually develops someone and leads him to the height of his perfection.
2. To be a lord and master.

From these two primary meanings, a third concept arose, namely that of being a sovereign, a ruler and an administrator. Sayyid Mawdūdī mentioned two further extensions to the meaning of *Rabb*. One whereby the word is also applied to a person who is the central figure on whom people have unanimity and consensus and the other whereby he is also the protector and supervisor, responsible for the welfare of others. Thus, the array of meanings attributed to the word *Rabb* can be summed up as follows:

1. Lord and Master
2. Nourisher and sustainer who leads to perfection
3. Ruler and sovereign
4. Central figure on whom people rely
5. Protector and supervisor

2. Analysis

- A. Allah is *Rabb* of this Universe in all these meanings. *Rubūbiyah* entails that a person should worship Allah as his Lord. He should be a servant to Him and as such obey Him. As Allah is the One who provides for him and He alone is his Protector he should seek His help and

succour. Allah is the Lord and the Master; the servant should surrender himself to His Will and not use his own will and power to disobey Him. As He is the real Sovereign so a person should not accept the sovereignty of any other person or institution. Above all, He should be praised and thanked for all the bounties that He has provided. This is the essence of *Ibādah*.

- B. The first experience of God is manifested to human beings by His quality of *Rubūbūyah*. His Bounties are scattered all around us. Thus, the Holy Qur'ān uses this as an argument that One who nourishes and sustains should also be worshiped. In the first verse of *Sūrah al-Fātiḥah* we present our thankful praise to the Cherisher and Sustainer of the world. Similarly the very first revelation starts as:

Recite in the name of your Lord and Cherisher Who created.

(al-'Alaq 96: 1)

Here Allah's Attribute as *Khāliq* (Creator) follows His Attribute of being *Rabb*. This primacy of *Rubūbūyah* over *Takhlīq* (Creation) is instructive. Just as a child clings to his mother for nourishment, protection, help and succour so human beings should turn to their Lord and Cherisher for help and protection.

- C. The word *Rabb* is now exclusively used for God. However, there are a few occasions when *Rabb* is used, as in the Holy Qur'ān, in its literal and limited meaning of being a master and a lord. Thus, the Prophet Yūsuf (peace be upon him) reminded his co-prisoner who was about to be released:

Mention me to your lord (rabb), but Satan made him forget to mention him to his lord.

(Yūsuf 12: 42)

Here *rabb* (lord) refers to the King of Egypt. Similar is the use of the word *rabb* in verses 23 and 50 of the same *Sūrah*.

- D. The plural of *rabb* is *arbāb*. This is also used in the Qur'ān, but its usage is confined to false gods. For example:

They take their priests and their monks to be their lords (arbāb) in derogation to Allah.

(al-Tawbah 9: 31)

Are many lords (arbāb) differing among themselves better, or Allah, the One Supreme and Irresistible?

(Yūsuf 12: 39)

- E. The great fallacy in which human beings throughout the ages trapped themselves in was to divide the various aspects of *Rubūbīyah* across different beings. In Islam, however, all aspects of *Rubūbīyah* are concerted in One Supreme Lord and in Him alone.





1. Meaning

The word *Ālam* derives from *LM*. The word *ʿIlm* also comes from the same root. *Ālamūn* in its noun form means that apparatus or entity through which one acquires knowledge about other things. As our Universe provides knowledge about our Creator, hence it is called *al-ʿālam*. It is for this reason that the Holy Qurʾān instructs us to reflect upon the Universe.

Behold! In the creation of the heavens and the earth and the alternation of night and day there are indeed signs for people of understanding.

(Āl ʿImrān 3: 190)

Do they not look at the sky how We made it, and there are no flaws in it? And the earth – We have spread it out, and set thereon mountains standing firm and produced therein every kind of beautiful growth (in pairs) – to be observed and as a reminder for every penitent human being.

(Qāf 50: 6–8)

The word *al-ʿĀlamīn* is the plural of *al-ʿĀlam*. Given *ʿĀlam* means this world then its plural refers to several other worlds. Similarly, if it refers to this Universe then its plural refers to other solar systems and the existence of very many galaxies in addition to our own. According to some *mufasssirūn* (commentators), *al-ʿĀlamīn* refers to different species such as angels, *jinn*s and human beings. The word *ʿĀlamīn* is used 74 times in the Qurʾān. By looking at the verses where it occurs and the context in which it is used, all the above meanings are possible. Thus, when *Banī Isrāʾīl* were told that “I preferred you over *al-ʿĀlamīn*” (2: 47), it means all contemporary

nations. By referring to the Prophet (peace be upon him) “as a mercy for ‘*Ālamīn*” (21: 107), it means that he is a mercy for all creatures including mankind.

It is pertinent to note that here Allah is referred to as “Lord of the Worlds”. This Attribute of Allah’s means that every creation needs nourishment and provision and that only Allah can provide this. This also highlights the Islamic belief that Allah is the Cherisher and Sustainer of the Worlds, that He is not the Deity of any particular race, nationality or tribe as was the belief of polytheists and even of *Banī Isrā’īl*, though they were supposed to be monotheists.



Mālik مَالِك

Malik مَلِك



1. Meaning

There is a variant reading of this word. According to some *qurrā'* (reciters) it is *Mālik* while some others read it as *Malik*. Both come from the same root *malika* and mean a person in authority and power. Both describe Allah's attributes as the Master and the Sovereign of the Day of Judgement. Thus, these two readings make the meaning of the verse all the more clear. Allah is the Master, the Lord, the Ruler and the Sovereign who has complete power and authority.

In *Sūrah al-Nās* Allah is referred to as *Malik al-Nās* and in *Sūrah al-Mu'min* Allah's absolute authority on the Day of Judgement is forcefully reiterated:

The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the Dominion that Day? That of Allah, the One the Irresistible!

(al-Mu'min 40: 16)

2. Analysis

In the Holy Qur'ān the word *malik* is also applied to human beings. It is used both commendably as also contemptuously. Thus, there were the Prophets Dā'ūd and Sulaymān (peace be upon them) who were Prophets of Allah as well as Kings. Dhū al-Qarnayn is also referred to as a pious King. They were all noble and praiseworthy Kings. Namrūd who argued with the Prophet Ibrāhīm (peace be upon him) however, and who claimed power over life and death was a

tyrant and a despot. He was condemned for his arrogance and his rejection of faith by the Holy Qur'ān (*al-Baqarah* 2: 258).

When the Queen of Sabā' said: "*Kings, when they enter a country, despoil it, and make the noblest of its people its meanest. Thus do they behave*" (*al-Naml* 27: 34), she was reflecting on the common characteristics of kings in history.

It is significant to note that after mentioning Allah's Attribute of *Rahmah* by using two words that highlight His quality of Mercy, He is proclaimed as the "Master of the Day of Judgement". This is to explain that Allah is extremely Kind and Merciful but at the same time He is also Just and Equitable. Human beings are accountable to Him in the Hereafter for their deeds. There the righteous will be rewarded and the wrongdoers punished. This belief of accountability in the *Ākhirah* (Hereafter) is the central part of *Īmān* (Faith). This belief gives courage and sustenance to those who suffer untold miseries in this life yet who do not deviate from the Path of Righteousness and remain hopeful of receiving their reward in the Hereafter. Conversely, it is a dire warning for the wrongdoers that they may escape justice in this world but Allah is aware of their misdeeds and they will not escape His Retribution on the Day of Judgement.

3. Some other Words from the Same Root

Malakūt also comes from the same root, combining the meaning of kingship as well as that of ownership. This is exclusively used for the vast Kingdom of Allah (swt) which is spread over everything in this Universe. In *Sūrah al-An'ām* Allah refers to this:

So We were showing Ibrāhīm the kingdom of the heavens and the earth, that he might be of those having sure faith.

(*al-An'ām* 6: 75)

Similarly, in *Sūrah al-A‘rāf* mention is made of Allah’s Kingdom:

Do they see nothing in the Dominion of the heavens and the earth and all that Allah has created?

(al-A‘rāf 7: 185)





1. Meanings

The word *dīn* is derived from *dāna*, meaning to be recompensed, judged and obeyed. Thus, the word *dīn* is used in four different ways in the Holy Qur'ān:

- A. Judgement, recompense, appraisal
- B. Worship and obedience
- C. Law, Constitution
- D. System of beliefs, Religion

As happens in all languages, a word can have several meanings but the context in which it is used defines its exact import. The same is the case with *dīn*.

- A. When *dīn* is used in combination with *Yawm* (Day) as in *Yawm al-Dīn*, then it is translated as the Day of Judgement or the Day of Reckoning. This refers to *Ākhirah* (the Hereafter) when people will be brought before their Lord and He will dispense justice according to their deeds in this world. This Day is graphically portrayed in *Sūrah al-Infiṭār*:

And what will convey unto you what the Day of Judgement is? Again, what will convey unto you what the Day of Judgement is?

A Day on which no soul has power at all for any (other) soul. The (absolute) command on that Day is Allah's.

(al-Infiṭār 82: 17–19)

- B. *Dīn* also conveys the meaning of surrendering sincerely to the Sovereignty of Allah (swt). This is mentioned in several places in the Holy Qur'ān:

And they have been commanded no more than this: To worship Allah, offering Him sincere devotion (Dīn) being true in faith....

(al-Bayyinah 98: 5)

To Him belongs whatever is in the heavens and on earth. And to Him is the obedience (Dīn) due always: then will you fear other than Allah?

(al-Nahl 16: 52)

Say: "It is Allah I serve with my sincere and exclusive devotion (Dīn)."

(al-Zumar 39: 14)

- C. In some instances in the Holy Qur'ān, *Dīn* is used to denote the law or the constitution of a country. When it refers to the *Sharī'ah* then it is expressed as the *Dīn* of Allah. It could also refer to the laws of a country. Thus in *Sūrah Yūsuf* reference is made to the prevailing Egyptian law.

Thus, We planned for Yūsuf. He could not take his brother by the law (dīn) of the king except that Allah willed it (so).

(Yūsuf 12: 76)

Whereas in prescribing punishment for adultery, the reference is to the *Sharī'ah*:

Flog each of them with a hundred stripes. Let not compassion move you in their case, in a matter prescribed by Allah.

(al-Nūr 24: 2)

- D. By far the most common use of the word *dīn* is for a system of beliefs or religion. However, it should be noted that Allah has not used the word religion – a very common word – as this has a very narrow and limited

meaning usually referring to rites and rituals, whereas *dīn* is a comprehensive term that embraces all aspects of life. Thus, in Islam, *Dīn* is a keyword and a technical term to denote the whole array of meanings pertaining to the system of beliefs as well as to a complete code of life. Thus, it is not possible to translate this into a single word in other languages.

According to Islamic belief, the only *Dīn* acceptable in the sight of Allah is Islam. This is stated categorically:

This day I have perfected your Dīn for you and completed My favours upon you, and chosen for you Islam as your Dīn.

(al-Mā'idah 5: 3)

Dīn before Allah is Islam (complete submission to His Will).

(Āl 'Imrān 3: 19)

If anyone desires Dīn other than Islam, never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

(Āl 'Imrān 3: 85)

However, no one is forced to accept Islam against his wishes. Human beings have the freedom to choose their own way of life:

There is no compulsion in Dīn.

(al-Baqarah 2: 256)

To you be your Dīn and to me mine.

(al-Kāfirūn 109: 6)

2. Analysis:

A. Dīn as a Way of Life

In Islamic terminology, *al-Dīn* is that way of life in which Allah is recognised as the Sovereign, the Master and the Lord to whom human beings should surrender, submit, abase and humble themselves. He should be accepted as the Lord of Reward and the Punishment in the *Ākhirah*.

Islam is the name of this *Dīn*. This is the only *Dīn* that is acceptable to Allah as the verses, quoted above, from *Sūrah Āl ‘Imrān* clearly proclaim. Thus, there are three things that stand out from the various meanings of *al-Dīn*:

- a. to acknowledge Allah as the Lord, the Master and the Ruler;
- b. to obey and serve only Him;
- c. to be accountable to Him, to fear only His Punishment and to seek only His Pleasure.

Within the meaning of *Dīn*, the obedience of Allah’s Messengers is implied. For Allah’s commandments are conveyed to human beings through His Books revealed to His Messengers. Thus, when the repentance of Ādam and Hawwā’ (peace be upon them) was accepted and they were sent down on Earth as a *Khalīfah* (vicegerent), Allah commanded them:

Get you down all from here and, if, as is sure, there comes to you Guidance from Me, whosoever follows my Guidance, on them shall be no fear, nor shall they grieve.

(al-Baqarah 2: 38)

The same message is reiterated to human beings in *Sūrah al-A‘rāf*:

O you Children of Ādam! Whenever there come to you Messengers from amongst you, rehearsing My Signs

unto you – those who are righteous and mend (their lives) – on them shall be no fear nor shall they grieve.

(al-A‘rāf 7: 35)

Allah has given human beings the freedom of choice to either accept His Guidance or reject it. Unlike Allah’s other creations who instinctively obey Him:

Do they seek other than the Dīn of Allah? – while all creatures in the heavens and on earth have willingly or unwillingly bowed to His Will (accepted Islam), and to Him shall they all be brought back.

(Āl ‘Imrān 3: 83)

B. *Dīn: The Universal Way of Life from the Beginning until Eternity*

Dīn has remained the same for human beings throughout history. All Messengers of Allah from Ādam (peace be upon him) to Muḥammad (peace be upon him) conveyed the same Message, that is: “So fear Allah and obey me.” This verse is repeated several times in *Sūrah al-Shu‘arā’* (26: 108). This was the message of all Messengers. However, detailed laws and regulations (*Sharī‘ah*) changed as the human race went through the different stages of its history.

C. *The Meaning of Sharī‘ah*

Sharī‘ah literally means a way or a path and more specifically the way to a watering place. In Islamic terminology, it means that after accepting Allah’s *Dīn*, the way to be followed, as shown by the Guidance from Him and His Messenger, is the *Sharī‘ah*. This is the Path and the Guidance for humankind for its success and salvation in this world and in the Hereafter.

To each among you have We prescribed a Way (Sharī‘ah) and an Open Way.

(al-Mā'idah 5: 48)

Then, We put you on the (right) Way (Sharī'ah): so follow you that (Way) and follow not the desires of those who know not.

(al-Jāthiyah 45: 18)

Thus, *Sharī'ah* is the Divinely ordained system to guide mankind straight to the Path of Peace in this world and to Bliss in the Hereafter. The affairs of this world are viewed by the Lawgiver in the light of the interest of the other world – a better one and Everlasting. This is the difference between Divine law and human laws that are concerned with the interests of this world alone.

D. The Difference Between Dīn and Sharī'ah

The key difference is that while *Dīn* always was, has been and still is one and the same, many *Sharī'ah* were revealed. Some were subsequently replaced or altered but there was no change in *Dīn*. All Prophets and Messengers (peace be upon them all) presented the same *Dīn* but their *Sharī'ah* varied to some extent. For example, the prescribed ways of performing Prayers and observing fasts were different under the *Sharī'ah* of earlier Prophets. The rules of cleanliness and codes of marriage, divorce and inheritance were also different. Thus, *Dīn* remained the same throughout whilst the precise details of following it have differed.

عِبَادَة 'Ibādah ❧

1. Meaning

The root of this word is *ʿABD* meaning to become subservient, to be subdued, not to resist and to be submissive. Thus, the literal meaning of *'ibādah* is to express utter humbleness, subservience and humility. In the Holy Qur'ān, the word is also used for acts of worship. Thus, it also includes obedience, as it would be illogical if a person were to worship someone and then not to obey his commands.

The word *'abd* which comes from *'ibādah* means a slave or a servant. This is the opposite of a free person or one who is independent. A slave has no control over his life for it is controlled by his master. The difference between a slave and a free person is portrayed by the Qur'ān thus:

Allah sets forth the parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from ourselves, and he spends thereof (freely), privately and publicly. Are the two equals?

(al-Nahl 16: 75)

2. Analysis

Thus, the essence of *'ibādah* is to perform all acts of worship and service exclusively to Allah (swt) and to obey and to follow His Commands unconditionally and always remain His slave and servant. These aspects of *'ibādah* are explained explicitly on several occasions in the Glorious Qur'ān:

Verily it is We Who have revealed the Book to you in Truth: so serve Allah offering Him sincere devotion.

(al-Zumar 39: 2)

Your Lord has decreed that you worship none but Him.

(al-Isrā' 17: 23)

O People! Adore your Lord Who created you and those who came before you, that you may become righteous.

(al-Baqarah 2: 21)

For We assuredly sent amongst every people a messenger, (with the command) "Serve Allah and eschew evil."

(al-Nahl 16: 36)

In addition to the command of worshipping, obeying and serving Allah alone, the instruction is also not to worship, obey or serve Satan or anyone else.

Those who eschew Ṭāghūt (Evil) and fall not into its worship and turn to Allah for them is good news.

(al-Zumar 39: 17)

"Did I not enjoin on you, O children of Adam, that you should not worship Satan; for that he was to you an enemy avowed?"

(Yā Sīn 36: 60)

Worship of Satan or Ṭāghūt (Evil) may be confined to only very tiny groups throughout the ages. Thus, 'ibādah of Satan and Ṭāghūt here really means to obey and to accept the overlordship and sovereignty of others instead of Allah. This can be a person or an institution or it can even be one's own desires.

Popular usage of the term 'ibādah is now restricted to acts of worship only and obedience to the laws and regulations of Allah are not usually considered as 'ibādah. When a person is referred to as an 'abid (i.e. one who is diligent in 'ibādah), it is meant that he regularly performs prayers, fasting and other

acts of worship whereas the whole purpose of our creation is ‘*ibādah*’:

I have not created jinns and human beings except that they serve Me.

(al-Dhārīyāt 51: 56)

If the purpose of our creation is ‘*ibādah*’ then it cannot be restricted to the few rites and rituals of worship we perform. Rather it is the totality of our whole life that should be spent in obedience to and in the service of Allah. As we cannot spend all our life praying and fasting, earning a lawful livelihood and performing our duties in society and living a pious and chaste life are also acts of ‘*ibādah*’. Sayyid Quṭb pointed out that the *fuqahā*’ (jurists) later on created a division of various human activities into ‘*ibādah*’ and *mu‘amalāt*. When the Prophet (peace be upon him) started his mission in Makkah the daily prayers, fasting, *Zakāh* and *Hajj* were not enjoined upon Muslims. Thus, ‘*ibādah*’ at that time was to accept Allah as the Sovereign and to obey His Commands and that of His Messenger in all affairs.

3. Usage of the Word ‘*abd*’

Often ‘*abd*’ is used as a term of endearment by Allah (swt) for His chosen or sincere servants. Similarly ‘*Ibādī*’ (My servant) or ‘*Ibādunā*’ (Our servants) indicates the closeness of Allah’s relation.

Glory to (Allah) Who did take His Servant for a journey by night.

(al-Isrā’ 17: 1)

And commemorate Our Servants Ibrāhīm, Ishāq and Ya‘qūb.

(Sād 38: 45)

*And the servants of (Allah) Most Gracious are those
who walk on the earth in humility.*

(al-Furqān 25: 63)

The word ‘*abd*’ has two plurals, one is ‘*ibād*’ as in the last quotation. Here it means those who are devoted to Allah’s service. Thus, it can be translated as devotees. The other plural, ‘*abād*’, embraces all His creatures. This is the meaning in the following verse:

I do not do the least injustice to My servants.

(Qāf 50: 29)



استِئَاثَةٌ
Isti‘ānah
❧

1. Meaning

The root of the word is ‘awn, which means to help someone or to provide support to someone. Thus, *al-isti‘ānah* means to seek help. In this sense, the word is used in several places in the Holy Qur’ān:

Seek (Allah’s) help with patient perseverance and Prayer.

(al-Baqarah 2: 45)

2. Analysis

It is instructive to note that both *isti‘ānah* and *‘ibādah* – seeking help and worship – are restricted to Allah (swt) only. This firmly closes all doors of *Shirk* (disbelief, associating others with Allah). While worship of Allah alone is comprehensible the instruction in this *āyah* (verse) is not to seek help from anyone except Allah. However, in our daily life we do seek the help of others in many ways. The help of doctors during illness and the help of teachers in learning are obvious examples. Indeed, we are asked to help others who are in need and in distress. How can this be explained?

The ‘*Ulamā*’ have identified two different categories of *isti‘ānah*. There is a kind of seeking help where someone is physically present and renders assistance and help. In this way we are all exhorted to help the poor and the needy. This is termed as *isti‘ānah mātaḥat al-asbāb* (rendering help under physical laws). However there is another kind of help which is called *isti‘ānah māfawq al-asbāb* (providing help in a metaphysical way). Thus, when we call upon Allah to help alleviate our difficulties, this help is of a spiritual and metaphysical nature and in such circumstances only Allah can

help us and only His help should be sought. To call upon others, for example, saints, pious people or angels or the dead for help is *shirk*.



Hudā هُدًى



1. Meanings

Hidāyah means to guide someone with kindness and benevolence. Thus, *hadīyah* means a gift and *hudā* means guidance and this is one of the most important of Allah's Blessings. According to Mawlānā Amīn Aḥsan Iṣlāḥī, *hudā* is used in several ways in the Arabic language as well as in the Holy Qur'ān. He has identified the following meanings:

1. Insight and vision
2. Proof, evidence, milestone
3. Clear and straight way, hence its use for the *Sharī'ah*
4. The act of guiding – thus not only showing the way but also leading someone to his goal.

These meanings and their implications are discussed below.

2. Analysis

A. *The Provision of Guidance*

Guidance is given to everything in this Universe. This is mentioned in several places in the Holy Qur'ān:

*Glorify the name of your Guardian-Lord, the Most High,
Who has created, and further, given order and
proportion; Who has ordained laws and granted
guidance.*

(al-A'ālā 87: 1–3)

*Our Lord is He Who gave to each (created) thing its
form and nature, and further gave (it) guidance.*

(Ṭā Hā 20: 50)

Thus, Allah has brought human beings from non-entity into being. Then He endowed them with form and shape and gave them faculties suited to what is expected of them and the environment in which they live and gave them everything in due proportion. This Guidance is given to all of His creation whether animate or inanimate. They are all guided by Allah.

B. *The Nature of Guidance*

- i. For the guidance of inanimate objects, there is the law of nature, which regulates their movements, growth or decay:

And a Sign for them is the night: we withdraw therefrom the day, and behold they are plunged in darkness. And the Sun runs its course for a period determined for it: that is the decree of (Him), the Exalted in Might, the All-Knowing. And the Moon – We have measured (to traverse) till it returns like the old (and withered) lower part of a date stalk. It is not permitted to the Sun to catch up the Moon, nor can the night outstrip the day: each (just) swims along in (its own) orbit (according to law).

(Yā Sīn: 36: 37–40)

- ii. For the guidance of living creatures, there is a primary Guidance by instinct. Thus, for example the Holy Qur'ān says of bees:

And your Lord inspired the Bee to build its cells in hills and trees and in (human beings') habitations. Then to eat all the produce (of the Earth) and find with skill the spacious paths of its Lord. There issues from within their bodies a drink of varying colours, wherein is healing for human beings. Verily there is a Sign for those who reflect.

(al-Nahl 16: 68–9)

Although the word Guidance is not used in this passage, *Wahī* (inspiration) refers to the bee's instinct to extract honey from flowers and to build honeycombs.

- iii. Human beings are guided by their faculty of reason and by the signs all around them that are manifested in nature:

Behold in the creation of the heavens and the earth, and the alternation of night and day – there are indeed Signs for men of understanding.

(Āl ‘Imrān 3: 190)

And among His Signs, He shows you the lightning, by way both of fear and hope, and He sends down rain from the sky and with it gives life to earth after it is dead. Verily in that there are Signs for those who are wise.

(al-Rūm 30: 24)

C. Guidance Through Revelation

Guidance by *Wahī* (Revelation) is conveyed through Allah's Messengers. This is the best form of Guidance given to mankind so that they can lead their lives in this world according to His Commands. As human beings are superior to all other creations and as they have freedom of choice they need more extensive and precise guidance. Thus, they are not left to their basic instincts and reasoning faculty alone to regulate their lives, but, throughout the ages, Prophets came to guide them to the Right Path.

Then Ādam learnt from His Lord words of inspiration and His Lord turned towards him: for He is Oft-Returning, Most Merciful. We said: “Get you down all from here: and if, as is sure there comes to you

Guidance from Me, whosoever follows My Guidance, on them shall be no fear, nor shall they grieve.”

(al-Baqarah 2: 37–8)

It is He Who sent down to you (step by step) in truth, the Book confirming what was sent before it. And He sent down the Tawrāt and Injīl before this, as a guide to mankind.

(Āl ‘Imrān 3: 3–4).

D. *Guidance as Insight*

As mentioned above one of the meanings of *hudā* is insight, enlightenment and *Tawfīq* (Allah’s Help). It is given to those who accept Allah’s Guidance. The Holy Qur’ān says:

But to those who receive Guidance, He increases the (light of) Guidance and bestows on them piety and restraint (from evil).

(Muḥammad 47: 17)

And if anyone believes in Allah (Allah) guides his heart (aright).

(al-Taghābun 64: 11)

E. *The Act of Ultimate Guidance*

The Ultimate act of Guidance by Allah (swt) is to guide those who follow the Right Path towards *Jannah*. This is the final act of Guidance by Allah, Praise be to Him. Thus, believers, after attaining the final bliss, will proclaim:

Praise be to Allah Who has guided us to this (felicity): never could we have found Guidance, had it not been for the Guidance of Allah.

(al-A‘rāf 7: 43)

3. The Laws of Receiving Guidance

- i. Only Allah (swt) is the source of Guidance. It is not even in the domain of His Prophets and Messengers to guide someone:

It is true you will not be able to guide every one whom you love; but Allah guides those whom He will and He knows best who receive guidance.

(al-Qaṣaṣ 28: 56)

Thus, it is only Allah Who in His infinite Mercy guides whoever He likes. No one can guide others. This is explicitly stated in many places in the Holy Qur'ān:

It is not required of you (O Messenger), to guide them to the Right Path, but Allah guides to the Right Path whom He pleases.

(al-Baqarah 2: 272)

- ii. Allah has given human beings the choice either to follow the Path of Righteousness or the Path of Disobedience:

And shown him the two highways (i.e. the path of virtue and the path of vice).

(al-Balad 90: 10)

We showed him the Way: Whether he be grateful or ungrateful (rests on his will).

(al-Dahr 76: 3)

- iii. Thus, those who seek guidance from Allah, He guides them to the Right Path:

And He guides them to Himself by a straight Way.

(al-Nisā' 4: 175)

And those who strive in Our (Cause) We will certainly guide them to Our Paths.

(al-‘Ankabūt 29: 69)

iv. Those who are unjust and ungrateful they do not deserve guidance from Allah:

Verily Allah guides not a people unjust.

(al-Mā'idah 5: 51)

Verily Allah guides not such as are false and ungrateful.

(al-Zumar 39: 3)

Thus, in *Sūrah al-Fātiḥah* the only blessing we are instructed to ask from Allah is that of *Hidāyah*.



Al-Ṣirāṭ الصِّرَاطُ

Al-Mustaḳīm الْمُسْتَقِيمُ
❧

1. Meaning

Ṣirāṭ means a way or a path that is clear. Thus, it is used for a road that is well known, prominent and clearly marked or sign-posted.

The word *mustaqīm* comes from *istiqāmah*, meaning to be straight, to be in moderation, to be upright and to proceed straight without deviation.

Thus, *al-Ṣirāṭ al-Mustaḳīm* means the Straight Path. Use of the definite article *al* in both words implies that it is the Specific Straight Path which Allah has ordained for His servants so that following this Path ensures their ultimate success.

Al-Ṣirāṭ al-Mustaḳīm and Other Expressions

Al Ṣirāṭ al Mustaḳīm is the only way to achieve salvation and all Messengers guided mankind to this Path. This is emphasised in several places in the Holy Qur'ān:

Verily, this is My Way leading straight: follow it. Follow not (other) paths: they will scatter you about from His (great) Path.

(al-An'ām 6: 153)

Verily, it is my Lord that is on a Straight Path.

(Hūd 11: 56)

In *Sūrah al-Naḥl* the same meaning is conveyed by the alternative expression *Qaṣḍ al-Sabīl*:

And unto Allah leads straight The Way, but there are ways that turn aside. If Allah had willed, He could have guided all of you.

(al-Naḥl 16: 9)

Similarly in *Sūrah al-Mā'idah* yet another term is used to signify the same meaning. Here it is called *Sawā' al-Sabīl*:

Whosoever of you disbelieves thereafter has indeed gone astray from the right way.

(al-Mā'idah 5: 12)

2. Analysis

Knowing the Right Way is necessary for human beings so that they can fashion their lives to ensure peace and tranquillity both intellectually and in their physical environment. Once the Prophet (peace be upon him) explained the Straight Path by drawing a straight line in the sand and then on either side of this drew some crooked lines, saying: "This straight line is the Way of Allah and the crooked lines are pathways and on each of them Satan is inviting people." Then he recited this verse: "*Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His Path. Thus does He command you that you may be righteous*" (*al-An'ām* 6: 153). (Aḥmad, al-Nasā'ī, Dārimī.)

This concept is explained very well by Sayyid Mawdūdī in his *Tafsīr* of *Sawā' al-Sabīl*:

The fact that man has inherent limitations means that he is incapable of viewing in one sweep and in a balanced way the entire span of existence. Hence, man is in no position to prescribe for his kind a judicious way of life – a way of life wherein justice is done to all his powers and capacities; in which a wholesome balance is maintained between all his inherent potentialities; in

which all his urges are given their due; in which his two-fold need for inner satisfaction and external self-realization is fully met; in which various aspects of human life are taken into proper consideration, giving birth to an integrated scheme with a built-in capacity to harmonize the multifarious strains and stresses of social life; in which material resources are fully exploited in the best interests of both individual and society and within the framework of equity, justice and righteousness (*Towards Understanding the Qur'ān*, Vol. II, pp. 143–4).

This is the reason that Muslims are instructed to pray for Guidance and to remain constant on the Right Path. 41



Ni'mah

1. Meaning

Ni'mah is derived from the root *N'M* meaning to be prosperous, to be affluent or to flourish, to bloom or to be luxuriant, to be lush. Thus, it signifies the Grace, the Blessings, the Favours which Allah has bestowed on His obedient servants. These are listed in *Sūrah al-Nisā'*:

All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah – of the Prophets (who teach), the Sincere (lovers of Truth), the Witnesses (who testify) and the Righteous (who do good); Ah! What a beautiful fellowship.

(al-Nisā' 4: 69)

This is one of the most comforting passages for believers who are engaged in their ordinary business of this world. Yet if they have Faith and conduct their lives in accordance with Divine Guidance they will be in the company of the most august assembly. They will ascend to the top and will achieve glory of the highest rank!

The *Ni'mah* which is mentioned here is neither wealth nor material prosperity, for these favours can be enjoyed by non-believers and tyrants as well. *Ni'mah* instead refers to the real happiness and contentment of hearts. Allah has endowed this *Ni'mah* in two ways: one by the provision of *'ilm* (knowledge) and the other by *tawfīq* of *a'māl Ṣāliḥah* (righteous deeds). All four categories of people mentioned in the *āyah* are the embodiment of *'ilm* and *a'māl*. Thus, they are the ones who are on the Path of Righteousness.

2. Analysis

However, the most precious favour given by Allah to any nation is the role of guiding humanity to the Path of Righteousness. This is the responsibility granted with honour, and was accorded to *Banī Isrā'īl*:

O Children of Isrā'īl! Call to mind the (special) favour, which I bestowed upon you, and that I preferred you to all others (for My Message).

(al-Baqarah 2: 47)

When *Banī Isrā'īl* failed to fulfil their obligations, their indictment is recorded in *Sūrah al-Baqarah* 2: 40–123. Then this honour was given to the Muslim *Ummah*. This change was expressed symbolically by the change of the *Qiblah* from Jerusalem to Makkah.

Thus have We made you an Ummah justly balanced that you might be witnesses over the nations and the Messenger a witness over yourselves.

(al-Baqarah 2: 143)

3. Words from the Same Root

Na'īm means the abundance of *ni'mah* and signifies extreme felicity and bliss:

As for the Righteous, they will be in Bliss.

(al-Infīṭār 82: 13)

The word is also used as a descriptive adjective for *Jannah*:

And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those nearest to Allah: in the Gardens of Bliss.

(al-Wāqī'ah 56: 10–12)

Make me one of the inheritors of the Garden of Bliss.

(al-Shu'arā' 26: 85)

Ni‘mah is used to express praise and appreciation, such as what a perfect...! wonderful...!

For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath – an eternal dwelling: How excellent a recompense for those who work and (strive)!

(Āl ‘Imrān 3: 136).

He is your Protector – the Best to protect and the Best to help.

(al-Ḥajj 22: 78)



Ghaḍab غَضَب



1. Meaning

The literal meaning of *al-Ghaḍab* is hardness. Hence a hard rock is called *Ghaḍabah* and a deadly poisonous snake is called *ghaḍūb*. Thus, anger is called *ghaḍab* and an angry person is referred to as *ghaḍbān*. *Ghaḍab* is a relative state and varies. The hardness of a rock, the poison of a snake and the anger of a human being differ in their manifestation but all possess a quality of extremism. Allah (swt) is above feelings and sensations that we experience and, thus, we cannot really comprehend the quality of His Anger.

2. Analysis

The word *ghaḍab* signifies anger, displeasure and wrath. Those who incurred Allah's Wrath are those who were deprived of His Favours and received punishment:

Thus they (Jews) have drawn on themselves Wrath upon Wrath, and humiliating is the punishment of those who reject Faith.

(al-Baqarah 2: 90)

They (Jews) were covered with humiliation and misery; they drew on themselves the Wrath of Allah.

(al-Baqarah 2: 61)

It is instructive to note the word *maghḍūb* is used impersonally and means that their actions are responsible for Allah's Wrath. Thus, the Jews either rejected the *Sharī'ah* of Allah or, if they accepted it, they tried to distort it or mould it to suit their own desires. Thus, they incurred Allah's Wrath. Their worst crime was to conceal the Truth. For this they were deprived of Allah's Blessings and incurred His Curse which is signified by the word *la'nah*.

Those who conceal the clear (Signs) We have sent down, and the Guidance, after We made it clear for the People in the Book – on them shall be Allah’s Curse, and the curse of those entitled to curse.

(al-Baqarah 2: 159)

The reasons for incurring Allah’s Wrath are deviation from the Path of Righteousness after receiving Divine Guidance and favours and following their own base desires. It is important to know why this disease afflicts and prevents people from following the Way of Truth. One factor is their own inclinations, desires and self-interests and the other is the corrupt environment that surrounds them. These disrupt their relation with Divine Guidance and, thus, they follow their own whims and desires. All corruption and deviation in *Dīn* starts from these diseases. Thus, in several places, the Holy Qur’ān instructs the People of the Book:

O People of the Book! Why do you reject Allah’s Signs when you yourselves are there as witnesses. O People of the Book! Why do you mix truth with falsehood and knowingly conceal the truth?

(Āl ‘Imrān 3: 70–1)

Say: “O People of the Book! Exceed not in your Dīn the bounds (of what is proper), trespassing beyond the truth, nor follow the whims and desires of people who went wrong in times gone by – who misled many and strayed (themselves) from the Right Way.”

(al-Mā‘idah 5: 77)

Thus, one of the supplications of the Prophet (peace be upon him) narrated by ‘Abdullāh ibn ‘Umar (may Allah be pleased with both of them) is:

O Allah! I seek Your refuge from forfeiture of Your Favours, displacement of Your concern for my well

being, and from sudden descent of Punishment and Your Wrath and Anger.

(*Ṣaḥiḥ* of Muslim)

The other supplication taught to us by the Qur’ān is:

Our Lord! (they say) “Let not our hearts deviate now after You have guided us...”

(Āl ‘Imrān 3: 8)



Ḍalāl ضَالّ

Ḍalālah ضَلَالَة



1. Meaning

Ḍalāl, *Ḍalālah* are the opposite of *hudā* and *hidāyah*. *Ḍalla* means to lose one's way, to go astray, to deviate from the straight path. Therefore *Ḍalālah* is the opposite of *hidāyah* (Guidance) and means misguidance. It embraces all aspects of straying from the right path whether intentionally or by mistake or ignorance.

Idlāl, from the same root, means misguidance, delusion and misleading. In many verses in the Qur'ān it is mentioned that Allah guides whoever He likes and misguides whoever He wants:

Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

(al-Zumar 39: 23)

But this is not an arbitrary act on the part of Allah. As all acts of Allah are based on justice and fairness those who are misguided are responsible for their own misguidance. This is explained in many places in the Qur'ān. Those who are prone to evil render themselves incapable of benefiting from Divine Guidance:

Those who believe know that it is truth from their Lord; but those who reject faith say: "What means Allah by this similitude?" By it He causes many to stray and many He leads into the right path; but He causes not to stray except those who forsake (the path).

(al-Baqarah 2: 26)

Allah will establish in strength those who believe, with Word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong. Allah does what He wills.

(Ibrāhīm 14: 27)

Thus Allah leaves the unbelievers to stray.

(al-Mu'min 40: 74)

From the above verses it is clear that *fāsiq* (transgressor), *ẓālim* (oppressor) and *kāfir* (non-believer) are led astray because of their rejection of the Path of Righteousness. In the Holy Qur'ān mention is also made about Christians who strayed from the Right Path:

Say: "O People of the Book! Exceed not in your Dīn the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by – who misled many, and strayed (themselves) from the Right Way."

(al-Mā'idah 5: 77)



Bibliography



Tafāsīr

1. Amīn Aḥsan Iṣlāḥī: *Tadabbur-i-Qur'ān*. Lahore: Various publishers, 1967–80, 8 Vols. (Urdu).
2. Abul A'ālā Mawdūdī: *Tafhīm al-Qur'ān*. Lahore: Maktabah Ta'mīr Insānīyat, 1949–72, 6 Vols. (Urdu). English translation by Zafar Ishaq Ansari entitled *Towards Understanding the Qur'ān*, Vols. 1–7 up to *Sūrah al-Qaṣaṣ* (Chapter 28). Markfield, Leicester: Islamic Foundation, 1988–2001.
3. Ḥamīd al-Dīn Fārahī: *Majmū'ah Tafsīr Farāhī*; translated [into Urdu] by Amīn Aḥsan Iṣlāḥī. Lahore: Markazī Maktabah Jamā'at Islāmī Pakistan, n.d.
4. Sayyid Quṭb: *Fī Zilāl al-Qur'ān*; translated [into Urdu] by Sayyid Ḥamīd 'Alī. Lahore: al-Badr Publications, 1987–93. Vols.1–4 cover *Sūrahs* 1 to 5 and the final volume covers the *Juz* ' 30. Another translation in Urdu is by Sayyid Ma'rūf Shāh Shīrāzī. Lahore: Idārah Manshūrāt-i-Islāmī, 1995–97, 6 Vols. English translation by 'Ādil Ṣalāḥī and 'Āshūr Shamīs entitled *In the Shade of the Qur'ān*, covering *Sūrahs* 1–4 published by the Islamic Foundation in 1999–2001 in Vols. I–III, and the *Juz* 30 was published by the Muslim Welfare House Publishers, London, in 1979.
5. 'Abdul Mājīd Daryābādī: *The Holy Qur'ān*; translated from the original Arabic with lexical, grammatical, historical, geographical and eschatological comments and explanations, and sidelights on comparative religion. Lucknow: Academy of Islamic Research Publications, 4 Vols (1981–1985), printed earlier by The Taj Company, Lahore, 1957, 2 Vols. Its abridged edition *The Glorious Qur'ān* is brought out by the Islamic Foundation, Leicester, 2001.
6. Muḥammad Asad: *The Message of the Qur'ān*. Gibraltar: Dār al-Andalus, 1980.
7. Mahmūd M. Ayoub: *The Qur'ān and its Interpreters*. Albany, NY: State University of New York Press, 1984–

92, 2 Vols.

8. Abu'l Kalām Āzād: *Tarjumān al-Qur'ān*. Edited and translated by Syed Abdul Latif. Delhi: Asia Publishing House, 1990, 4 Vols.
9. Muḥammad 'Alī al-Ṣiddīqī Kāndhalawī: *M'ālim al-Qur'ān*. Sailkot: Idārah Ta'līmāt-e-Qur'ān, 1974–77, 4 Vols.
10. Qāḍī Muḥammad Thanā'ullāh Pānī Patī: *Tafsīr Maḥharī*; translated [into Urdu] by Sayyid 'Abd al-Dā'im Jalālī. Karachi: Dār al-Ishā'at, 1991, 12 Vols.
11. Muftī Muḥammad Shafī': *Ma'ārif al-Qur'ān*. Karachi: Idārah al-Ma'ārif, 1975–76, 7 Vols. [Urdu].
12. 'Abdullāh Yūsuf Alī: *The Meaning of the Holy Qur'ān*, new ed., with revised translation and commentary. Brentwood: Amana Corporation, 1992. Many other editions of this work are widely available.



Dictionaries and Concordance



1. Rāghib al-Iṣfahānī: *Al-Mufradāt fī Gharīb al-Qur'ān*, translated [into Urdu] by Muḥammad ‘Abdahu Fīruzpūrī. Lahore: Shaikh Shams ul-Ḥaq, 1987, 2 Vols.
‘Abdul Ḥamīd Farāhī: *Kitāb Mufradāt al-Qur'ān*. Sera’i Mīr, Azamgarh: Maṭba’ah Iṣlāḥ, 1358 AH.
Ḥāfiẓ Aḥmad Yār: *Lughat wa I’rāb-i-Qur'ān*. Serialised in the journal *Ḥikmat-i-Qur'ān*, Lahore, 1989–90.
4. Mustansir Mir: *Dictionary of the Qur’ānic Terms and Concepts*. New York: Garland Publishing, 1987.
5. Edward William Lane: *An Arabic English Lexicon*. London: William & Norgate, 1863 repr. by Islamic Texts Society, 1984, 2 Vols.
6. Raymond Williams: *Keywords: A Vocabulary of Culture and Society*. London: Fontana Press, revised ed. 1988.
7. John Penrice: *A Dictionary and Glossary of the Koran*. London: Curzon Press, 1873, New edition 1971.
8. Fu’ād ‘Abdul Bāqī: *al-Mu’jam al-Mufahras li Alfāẓ al-Qur’ān al-Karīm* [Cairo?]: Maṭba’ah al-Sh‘ab, 1378 AH.
This is a concordance (an alphabetical arrangement of words) of the Holy Qur’ān that helps to locate the occurrence of words in different parts of the Qur’ān.
9. Hanna E. Kassis: *A Concordance of the Qur’ān* [in English]. Berkeley, CA: University of California Press, 1983.

Reference Books and Monographs



1. Article on “Sabaeans”, *Encyclopaedia Britannica*, 11th ed., Cambridge: Cambridge University Press, 1911, Vol. 23, pp. 955–8.
2. Abul A‘lā Mawdūdī: *Qur’ān kī Chār Bunyādī Iṣṭilāḥen*. Rampur: Maktabah Jamā‘at Islāmī Hind, 1952.
3. Khurram Murad: Introduction. In: *The Islamic Movement: Dynamics of Values, Power and Change*, by Sayyid Abul A‘lā Mawdūdī. Leicester: Islamic Foundation, 1984.
4. Khurram Murad: *Way to the Qur’ān*. Markfield, Leicester: Islamic Foundation, 1985.
5. Jalāluddīn Suyūfī: *al-Itqān fī ‘Ulūm al-Qur’ān*; trans. [into Urdu] by Mawlānā Muḥammad Ḥalīm Anṣārī. Karachi: Mīr Muḥammad, n.d., 2 Vols.
6. Ahmad von Denffer: *‘Ulūm al-Qur’ān: An Introduction to the Sciences of the Qur’ān*. Revised edition. Markfield, Leicester: Islamic Foundation, 1994.
7. Qazi Ashfaq Ahmad: *Words that Moved the World*. Markfield, Leicester: Islamic Foundation, 1999.
8. Faruq Sherif: *A Guide to the Contents of the Qur’ān*. Reading: Ithaca, 1995.
9. *Nuqūsh (Qur’ān Number)*. Vol. No. 143, 1998. Lahore: Nuqūsh Press. 2 Vols.

Index of Terms



A

‘Abd, 27, 29, 30

Aḥmad, 11, 12

‘Ālam, 16

Allah, *passim*

Arbāb, 15

Asmā’ al-Ḥusnā, 5

D

Ḍalāl, *Ḍalālah*, 48

Dīn, xii, 21, 22, 23, 24, 25, 26, 46

G

Ghaḍab, 45

H

Ḥamd, 11, 12

Ḥamīd, 11

Hidāyah, *Hudā*, 33, 38, 48

I

‘Ibādah, xi, 14, 27, 28, 29

Ilāh, xi

Isti‘ānah, 31, 32

M

Maḥmūd, 11

Malakūt, 19

Mālik, Malik, 18

Muḥammad, 11, 12

Mustaqīm, al-, 39

N

Na‘īm, 43

Ni‘mah, 42, 43, 44

Q

Qaṣd al-Sabīl, 40

R

Rabb, xi, 13, 14, 15

Raḥmah, 10, 19

Raḥīm, al-, 5, 6, 7, 8

Raḥmān, al-, 5, 6, 7, 8

S

Sawā’ al-Sabīl, 40

Sharī‘ah, 22, 25, 26, 46

Shukr, 11

Ṣirāṭ, al-, 39

T

Tawḥīd, 4

Y

Yawm al-Dīn, 21